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VULGARITY.

It is one of the pleasant features of modern times, that the humbler classes are no longer condemned to the exclusive possession of the title of the Vulgar. They were peculiarly the vulgar of all times down to the present, because amongst them, almost solely, were vulgar feelings and vulgar manners exemplified. The term is no longer appropriate, because it is at once found that many persons of lowly station are not vulgar, and that many are so who move in a superior walk. This is coming to a right point; the truth being, that vulgarity is a character of mind, our possession of which is very much the result of natural endowment, and only in part, though doubtless in large part, dependent on circumstances.

A thoroughly vulgar person is—like the poet—born, not made. He is vulgar in his cradle—as a schoolboy—a young man—all through life. No matter what his original rank, or into what rank his intellect or good fortune may carry him—vulgar he must ever be. His manners, his speech, his style of ideas, will always be gross, and requiring excuse. He will be a scoffer at courtesy and politeness, and give his thoughts only to mean things. Such persons become a curious study. We see a man rise by dint of some force of character favourably placed towards circumstances, by successful business, by talent as a literary man or artist, or in public service; and he accordingly comes to mix continually with refined persons; and yet never is the original rusticity worn off; never do his coarse voice and broad accents soften; never does he acquire the tact necessary to make his converse pleasant to his associates, and to enable him to steer clear of their delicate points. It seems as hopeless a case as that a hempen bag should be converted into a silken purse. Or we see a man rise, and acquire, as he rises, all the courtesy and refinement proper to his new condition, while his wife remains fixed in her original vulgarity. Not a profusion of the best dresses, not an elegant home, not the reflection of better things from her well-educated children, will refine such a woman. She stands by the side of her husband as a memorial of his native status, and a memento to keep him humble in mind; much the same as if one grown to manhood were to walk with some piece of his original baby-linen pinned to his clothes, to remind him that he had once been a suckling.

On the other hand, we often meet with persons in very humble circumstances, of whom we say at once, That is one of nature's gentlefolk. It is not in any aping of the manners or habits of living of the higher classes; it is not in the avoidance of a provincial dialect; it is not in any peculiarly clean or neat style of dressing. Frugal or expensive habits, in proportion to means, have nothing to do with it. It has no reference to good

or bad fortune in life. It lies in the tone of the mind, as shown in speech and act. Such an exemption from vulgarity is often the more surprising, as having no visible dependence on education. The kind of person spoken of may have had little of what passes under this name; may even be wholly illiterate; and yet is (as the case may be) a lady or a gentleman. We thus see all the more in how great a degree vulgarity is an inherent quality.

It was pointed out, in a very interesting manner, in Mrs Grant's *Letters on the Superstitions of the Highlanders*, that these mountaineers, in their native purity, were courteous and refined, notwithstanding the indigent circumstances in which they mostly lived. A Highland cottager observed such delicacy of discourse, that he put in the apologetic 'saving your presence' on mentioning anything in the least degree sordid or unworthy, as a person exercising a humble kind of trade, or a churlish person, or any act bordering on villainy. The poorest *dunny vessel* sustained a natural dignity of deportment, which prevented him in discourse from trenching on vulgar things. His daily life was elegant poetry in action. The same absence of vulgarity has been remarked in the Arabs and American Indians: they may be impulsive, fierce, revengeful, but they are never vulgar. These circumstances led a living writer to speculate upon vulgarity being the vice, not of uncivilised life, but of a certain stage of civilisation. 'Its seat,' said he, 'is not among mountains and wild pastures, but in comfortable trading towns and cities of gay manufacturers. The very savage has noble and refined manners, compared with the mechanic and auctioneer. . . A man who, in the course of one year, performs the functions of a soldier, a hunter, a shepherd, a fisher, and of twenty different mechanical arts besides—who roams, in the course of his employment, over a great tract of various country, and has occasion to study, however superficially, so many of the laws of nature, the habits of animals, and the characters of men—must necessarily have his mind more stored with ideas, must be more disposed to communicate them, and must think more highly of himself than the dull mechanic, who scarcely ever sees the open face of heaven or of earth, but spends his whole life in a dungeon, putting heads on pins, or points on nails, or tossing a shuttle alternately from one hand to another.*' The writer then goes on to observe that the point of civilisation now reached has not only made the tradesman actually and absolutely an inferior being to the hunter-peasant of ancient times, but puts him in a lower place as compared with the superior classes. He comes not, as formerly, into the presence and company of the more refined, so as to obtain benefit from their example.

Finally, great stress is laid upon the effects of the good laws and powerful police which it is the tendency of an advanced age to establish; these, he thinks, take away from those motives to a guardedly-courteous behaviour which exist at a time when every man is liable to be answerable for his words with his life. This speculation shows the delicacy and acuteness of thought characteristic of its author; but it does not appear sound. He has not adverted to the fact, that there are many examples of the primary stage of civilisation in which there is no such notable exemption from vulgarity as is found in the hut of the Scottish Gael, the tent of the wandering Arab, and the wigwam of the American Indian. In attributing importance to the fact of the Highlanders having lived much in the company of their chiefs, he has forgot to tell us how the chiefs acquired refinement. Nor are we informed how the French, who have so good a police, should nevertheless be remarkable for politeness. We have now begun to look deeper for the causes of such peculiarities, and to think they may be found in characters originally appertaining to *race*. The Celt seems to be everywhere a courteous being. The French, who are four-fifths Celtic, show it as well as the Scottish Highlanders. Poor Patrick himself, amidst all his looped and wind-dogged raggedness, is always allowed to possess a natural good-breeding. The Teuton, again, from whom come the bulk of the English and Lowland Scottish commonalty, is an honest fellow, with an immense tendency to hard work, wealth-gathering, law-making, jury-judging, and so forth, but comparatively little disposed to cultivate refinement of speech or manners. The connexion of vulgarity with mechanical pursuits may thus be regarded, not as resulting the one from the other, but as being common results of one kind of character. As to which race possesses the qualities upon the whole most conducive to national greatness and individual happiness, there can scarcely be a question; and we therefore the more freely remark on the drudge spirit of our race. It may be asked, if we do not still see the original relation of the homely Saxon to the half-Celtic Norman in the worship which the trading Englishman is so apt to pay to wealth and rank—assuredly the most vulgar feature of his character.

Although vulgarity and non-vulgarity are thus, we think, established as inherent peculiarities, not necessarily or absolutely dependent on circumstances, it is equally certain that the mass of ordinary persons will be vulgar or otherwise, according to the external influences acting upon them, and their inclination to submit to or resist these influences. Where there are mean and slovenly habits of life, a grovelling set of tastes and ideas, a coarse and careless style of elocution, individuals are, for the most part, apt to contract the same, unless some spirit, either inherent or acquired, set them upon an opposite course; in which case we shall see them exemplifying the gentleman and lady character in the midst of comparative barbarians. It is always difficult to resist such influences; but, on the other hand, it is difficult for vulgar persons to stand out against the influence of one who is continually holding up an example of better feelings and better manners in their presence. The majority are equally liable to be swayed both ways. There is always, therefore, good hope for the diminution or abolition of vulgarity, so that only the proper agencies be duly brought to bear upon it.

Amongst these may first be cited the natural refinement and dignity of spirit which attaches to a few out of the mass. It is a spirit apt to be sneered at by mean and jealous souls; the prudent sometimes fear it as a thing leading to expense or to false positions in society. Let it rather be received as one of the genial emanations of a judicious Providence, designed to advance men out of their original savagery and squalor. Let it be fostered within all reasonable limits, as circumstances may dictate; and, even when associated with vanity or affectation, let it still have fair-play. On the other hand, let those who feel such aspirations within

them, endeavour so to act as to avoid raising prejudice against their superior tastes. Theirs is an important mission in its own way; and they are concerned to fulfil it to the best of their power.

Another means to be looked to for the correction of vulgarity, is the progress of intellectual improvement among the masses. Men of all ranks are now becoming readers. Reading will give them notions above those which they find prevailing generally in the workshop and behind the counter. They will think; and thought will raise them out of the mire of rude and vulgar things. The connexion ordinarily observed between vulgarity and a totally-uncultivated and inapt state of the mind, is what we would chiefly insist upon as a reason for this expectation. Take the matter of speech alone as an illustration. Hear the clown speak, and what a relaxation of all the vocal organs attends the enunciation of his words. His language is a drawl, issued from some wrong part of his throat, through a pair of loosely-hung lips, denoting, with his vacant look, an utter unpromptitude of brain. Here is vulgarity of speech in its perfection. Listen again to the sharp citizen, whose vocal organs appear in a totally opposite condition, who clips his words, and utters twenty in the time employed by the clown in pronouncing one. This man is vulgar too; perhaps more vulgar than the boor. But this is because his better part of mind is as little cultivated. He is only sharp in the knowing faculties, in acquisitiveness, and in the skill of guarding himself against the paltry sharpening and swindling to which in his daily life he may be exposed. All that could give him true elevation of mind, or true taste in discourse, is as dead in him as in the man of clods. It is only when we arrive at the man whose reflecting faculties and higher sentiments have been duly cultivated, that we find a mode of speech which we can consider as not vulgar. And what makes this the more clear is, that the dialect, or assemblage of words, is not at all concerned in deciding the non-vulgarity. Provincial terms will not seem inelegant when used by the man of cultivated intellect. Scott illustrates this point well when describing his Mrs Bethune Baliol, who is understood to have been a real person. Her dialect was Scottish, often containing phrases and words little used in the present day. But then her tone and mode of pronunciation were as different from the usual accent of the ordinary Scotch patois, as the accent of St James's is from that of Billingsgate. The vowels were not pronounced much broader than in the Italian language; and there was none of the disagreeable drawl which is so offensive to southern ears. We have often heard Scotch of this kind, and can easily see that its freedom from vulgarity is owing to the cultivated condition of the mind using it. The words are materialities indifferent to the case; it is the character of mind, which we apprehend from the manner of speaking, that determines us in pronouncing the discourse vulgar or otherwise. Hence we can entertain no doubt that the mental cultivation going on in the present day must tend to diminish vulgarity. It will yet be found that the mechanic, condemned to a comparatively narrow course of routine in his trade, is not necessarily condemned to the vulgarity which the Edinburgh Reviewer attributed to him, but may be, to all intents and purposes, a gentleman—yes, we speak advisedly, a gentleman—if he have sufficient opportunities for improving his mind, and take advantage of them.

We may also look for aid to this good cause in other revolutions now in the course of silent accomplishment. Increased facilities for travelling, by enabling the many to see other places besides their own, will materially help to break down those prejudices in which, perhaps as much as in anything, vulgarity consists. That grand school of vulgarity, the tavern, will gradually sink under the temperance cause, and the effects of the throwing open of parks, gardens, and museums to the public.

Is it to be hoped that any vulgar person will read

this paper, and read it to an end? Should such be the case, let us beseech him to admit into his mind, and make a reality there, the maxim, that all vulgarity is simply so much deducted from the pleasantness of life. A rational delicacy is as cheap, or cheaper; and wherever it is, it is a well of refreshing water, making all around to smile.

LOUISE DE LORRAINE.

A TALE FROM HISTORY.

On the 30th of April 1553, at Nomenin, in a Gothic chateau on the banks of the Seine, was born the Princess Louise, daughter of Marguerite d'Égmond, the first wife of Nicolas, Duc de Mercœur and Comte de Vaudemont. At the birth of this child there was no prince in the eldest branch of the house of Lorraine. Nicolas anxiously desired a son; therefore the little girl was received more with resignation than pleasure. She was not baptised, with the pomp due to her rank, at the cathedral of Nancy, where her cousin the Duc Charles de Lorraine then ruled, but received the baptismal rite at the little chapel of Nomenin: her sponsors were the bishop of Toul and the Comtesse Louise de Salina, whose name was given to her.

The little Louise was scarcely two years old when Madame de Champy, her governess, one day came to seek her, all in tears, and bore her to the couch of her dying mother, who had never recovered the birth of Louise. Tapers were burning at the foot of the bed, whilst a kneeling priest recited the prayers for the dying. These prayers, repeated in a sad and monotonous tone by the persons around, filled the poor child's heart with terror, and she uttered loud cries. Her voice seemed to restore the dying mother to life; the comtesse extended her arms, and Louise forgot her fear in embracing her parent, who unfastened from her own neck a string of pearls, to which was suspended a sacred relic. 'May this guard thee, my child, as it has protected me,' said the dying mother, putting the necklace over the fair golden curls of Louise; 'and never, never part with it!' Then, unable to speak more, she pressed her already cold lips to the forehead of Louise, and signed to Madame de Champy to remove her quickly, lest the child should be witness to her death.

The Comte de Vaudemont loved his wife tenderly, and for a long time could not endure the sight of the infant whose birth had caused so grievous a loss. Louise was entirely confided to her governess, whose attachment to her pupil increased in proportion to the father's neglect. She was wholly engrossed with the care of Louise—in guarding her health, forming her mind, and implanting the germ of that fervent piety which so distinguished the house of Lorraine. But this strong affection, almost bordering on passion, rendered her often unjust to those who did not thus idolise her pupil. Mademoiselle de Montvert, under-governess to the young princess, added to this by flattery, so that the excellent disposition of Louise alone saved her from being ruined by indulgence. But if natural good qualities pass unscathed through this ordeal, still the sweetest temper is not proof against prejudices imbibed from those whom we love and revere.

The Comte de Vaudemont, having no son, thought of a second marriage. It was soon known that he had demanded the hand of Jeanne de Savoie, sister of the Duc de Nemours. This intelligence grieved the kind heart of Madame de Champy. 'The poor child will then have a stepmother,' cried she. 'Ah! Heaven have mercy on her!' and without considering the effect of her words on a girl four years old, she repeated them continually; and when the child questioned her on this fearful misfortune, she replied that it was meet to submit to the will of Heaven. So the fears of the princess were lulled.

'What is a stepmother?' said she one day to Mademoiselle de Montvert.

'It is a monster who brings ruin on families,' answered the under-governess.

'Ah!' cried Louise in terror, 'it is then a woman who beats little children?'

'Too often so,' replied Mademoiselle de Montvert; but then repenting having so said, she tried to weaken the effect of her expressions by adding that all stepmothers were not cruel—that some were very kind to their husband's children. But the impression was made; and on the marriage-day, when the Comte de Vaudemont desired Louise to embrace her second mother, the child fled away weeping, and nothing could induce her to receive the caresses of her stepmother. Troubled at this estrangement, yet considering it natural, the comtesse took the part of Louise, and opposed her being sent to a convent, as the Comte de Vaudemont had angrily decided.

Two years passed, and still the dislike of Louise to her stepmother remained unconquered. This sentiment, first roused by the lamentations of Madame de Champy, had become invincible; and the comtesse, despairing of winning the love of Louise, saw her no more, except at family solemnities.

At the age of seven, the princess was seized with small-pox, and was in the greatest danger. She was immediately sent to the chateau of Nomenin. Madame de Champy shut herself up with the sick child, quitted her neither night nor day, and became so distracted with grief when the physicians declared the crisis had arrived, that she was borne fainting to her chamber, where she was confined for some time with fever and delirium. Mademoiselle de Montvert had left the chateau through fear at the first symptoms of the disease. Who was there to care for and watch over the poor little princess?

The malady affected her eyes; for four days she was unable to open them; but when reason returned, she called her 'dear kind friend,' *sa bonne amie*, for so she entitled Madame de Champy.

'Why is she not here?' said the child sobbing.

'Because she is very ill herself,' said a sweet affectionate voice, 'and she needs repose. But I am here to tend you as carefully as she, my dear child. Do not disquiet yourself, but drink this; it was she who desired me to intreat you to obey me.' This request was spoken in so winning a tone, that, in spite of her repugnance, Louise swallowed the potion which touched her lips.

'Who then are you?' asked she.

'A new nurse, who will replace your governess until she recovers.'

'Ah! you will not remain with me all night, as she did?'

'Yes, my child, I will stay with you night and day until you are strong and well, and then we will try to amuse you. You will love me a little then, will you not?'

'Yes, yes,' answered Louise, seeking with her burning hand that of the person who spoke. 'I see now that it is *ma bonne amie* who sent you. You love little children? you are not a stepmother?'

The hand which Louise held was drawn slowly away; a long silence ensued. 'What is your name?' asked the sick girl.

'Jeanne,' was the reply.

'Well then, Jeanne, do you know any pretty stories, such as Madame de Champy tells me, where there are handsome knights of Lorraine, and tourneys, and hermits?'

'Certainly I know some very interesting ones, which will send you to sleep as soon as hers.' She began, and in a short time Louise slept; and this quiet slumber dispelled her fever. Two days after, she was considered out of danger, but the effect of the disease on her face was dreaded. The physicians declared that she would be disfigured if she touched the spots which covered her features, and proposed to fasten her hands. The idea of being so restrained made the little invalid desperate; but her new nurse engaged to watch her so carefully, as

to prevent her touching her face. Louise wished to embrace her; and Jeanne feared not to take the grateful child in her arms, nor to remain day and night, her eyes fixed on the little sufferer. Invalids are often capricious and wilful. Louise, disliking the camphor odour of a lotion with which her eyes were bathed, refused to have it applied. Neither intreaties nor declarations that she would always remain blind could move her; and the physician departed, saying, 'If she will not be saved from blindness, I can do no more.'

'Who is weeping there?' asked Louise.

'It is I,' said Jeanne. 'How can I but be troubled, since you will be blind through your own fault?'

'Well, then, do not weep,' answered Louise in a softened voice; 'come and bathe my eyes. I will do all you wish; only do not weep.'

Jeanne took the liquid and bathed the child's eyes, praising her for her docility.

'Oh,' cried Louise with delirious joy, 'I can see! I can see clearly!' In truth her eyelids had half-opened, but the broad daylight caused them to shut quickly again.

Jeanne rushed to the window, drew close the thick damask curtains, and the partial obscurity thus obtained enabled the young princess to look around her.

'Jeanne, Jeanne!' said she, 'come, that I may see thee.' But Jeanne hid herself behind the curtains at the foot of the bed. 'Where art thou, Jeanne? Ah! it is no longer night! How happy I am! It is thou who hast cured me! Come, and let me thank thee: come, dear Jeanne! Art thou not happy also?'

'Yes, I am very happy,' replied Jeanne, advancing to take the hand which Louise extended to her. But the child, struck with sudden terror, cried out, 'Oh Heaven! the comtesse!' and fell back almost insensible on her pillow.

'No, no, it is thy mother,' said Jeanne of Savoy, bathing the wasted arms of Louise with her warm tears. 'See what thou makest her suffer! Awake, and console her!'

The tones of her voice recalled to the child's heart all the care of this tender nurse, and her fears vanished. 'You do love me, then?' said she. She was answered by fond embraces.

Thus love and confidence were established between the kind stepmother and her daughter. Louise, repenting her unjust prejudice against her, promised her the affection and submission of a child. This promise, springing from gratitude, was easily fulfilled, for the comtesse became the best of mothers to the young princess.

Louise de Lorraine grew up a lovely girl; and her stepmother conducted her to the court of the Duc Charles, to be placed with the Duchesse Claude, daughter of Henri II. and Catherine de Medici. There Jeanne of Savoy applied herself in developing all the good and amiable qualities of Louise, and in giving her that refinement and grace of manner which the Duchesse Claude had introduced from France into the court of Lorraine.

But the princess was called soon to deplore the loss of this second mother, so worthily beloved. The comte married again. His third choice was Catherine de Lorraine, daughter of the Duc d'Aumale; a haughty and jealous woman, hating Louise on account of her great beauty. The life of the princess was now as bitter as it had before been sweet. Each day she received fresh unkindness from her stepmother; and, to obtain a few hours' peace, she asked permission of her father to go on a weekly pilgrimage to the shrine of San Nicolas. History tells us that she went thither dressed as a peasant girl, accompanied by her maids of honour, a gentleman, and a lacquey; giving away in alms the twenty-five crowns she received as her monthly allowance.

One evening, returning much wearied, she was about to retire to rest, although it was still early. Catherine de Lorraine entered her apartment, saying ironically,

'What, mademoiselle! are you about to retire at this hour, and steal away from the admiration which awaits you always? Are you not the star of the court of Lorraine, and can we receive a king here without showing him the fairest thing we possess?'

'Pardon me, madame; I do not understand you,' said Louise.

'What! do you not know that the young king was to pass here on his way to be crowned at Warsaw; that he is arrived, but will depart to-morrow; and that the Duc Charles wishes to give a festival to-night in his honour, and to show him all that is most worthy of notice at court?'

'I think, madame, that I may dispense with this honour.'

'No, no,' replied the comtesse; 'your father commands you to dress yourself immediately, and to follow me.'

This imperious command was obeyed. Louise retired, and soon appeared in a court dress, simple but elegant, which showed to perfection her noble and graceful figure. Without ornament, she appeared most lovely. As soon as the young prince saw her, he stood mute with admiration. None of the young beauties with which Catherine de Medici loved to surround her son, had given him the least idea of a creature so perfectly lovely. Too much struck to do more than politely greet her, Henri placed himself by his sister, the Duchesse Claude, and overwhelmed her with questions about her beautiful cousin. The duchesse answered that Louise was as good as she was lovely; citing, as a proof of her gentleness, her constant submission to the unkindness of her stepmother. Henri uttered some words of indignation, and treated the Comte de Vaudemont and his wife with marked coldness.

The king's journey was precisely fixed; and to retard it a day, or to alter a stage, was to expose it to numberless inconveniences. In spite of the representations of his attendants, Henri determined to stay one day at Nancy. 'He wished,' he said, 'to spend a little more time with his sister; and then it was so sad to quit *la belle France*, even to gain a crown!'

Hunting, feasting, and dancing, occupied the second day. Never had the prince appeared to more advantage: his grace, his elegance, his noble countenance, charmed every one. All thought it unfortunate that a prince so winning and agreeable should leave France to reign in Poland; and Louise felt the same. The departure of the young king left her to her accustomed sadness. The jealousy of her stepmother, excited by the brilliant success of the princess, invented all sorts of stratagems to ruin her in the estimation of the Comte de Vaudemont. Unjustly treated by her father, persecuted by her stepmother, the courage of Louise grew fainter and fainter, and she resolved to enter a cloister.

The death of Charles IX. called the young king of Poland to the throne of France. The whole nation rejoiced at this event; for the remembrance of the victories of Jarnac and Montcontour, gained by Henri at the age of eighteen, proved his valour: his generosity was well known; and a brave and generous king is so beloved in France!

Louise alone was indifferent to this intelligence. What to her was the elevation of a prince whom she had seen but once, and who doubtless had entirely forgotten her? She dared not demand protection against her enemy, for this enemy was the wife of her father.

One morning, while still sleeping, the Princess Louise was roused by the opening of her door. It was the Comtesse de Vaudemont. Louise doubted not but that she came to reproach her, and excused herself for not having waited on her morning toilet.

'It is I who ought to attend yours, Madame la Princesse,' replied the comtesse with deference, 'and to ask pardon for not having shown you proper respect. You are queen of France: you are promised to the king in marriage: I hasten to tell you the news. But you are

good and generous. Oh then, forget my errors, and refuse not to my children, your brothers, your august protection—for their sakes, pardon their mother!

The princess believed herself still dreaming—surprise took away her utterance. She, the daughter of a younger branch of the house of Lorraine, to pretend to an alliance with the greatest king in Europe! It could not but be a delusion, or a stratagem to try her pride. She was about to speak, and to declare that she was not to be duped by this address, when her cousin, the Duc de Lorraine, entered with her father, to inform her of the king's demand, and to prepare her to receive the homage paid to her by the Marquis du Guastre, in the name of his illustrious master.

It was no dream. Henri III., charmed by the beauty of the Princess Louise, and still more by her noble character, preferred her to the loftiest alliances in Europe.

Scarcely recovered from her astonishment, the princess prepared to receive those of the court of Lorraine whose rank permitted them to pay their congratulations. Then she was conducted to mass as queen of France. As she entered the chapel, her eyes fell on the Comtesse de Vaudemont, who was weeping.

'Embrace me,' cried Louise. 'It is said that, when on a throne, one forgets one's friends; as for me, I will only forget my enemies.'

At these words of pardon the comtesse fell on her knees before the young princess; and all the people cried aloud, 'Long live our good queen!'

THE PUNJAB.

THE Punjab, to which recent events have attracted the eyes of the British empire, is an extensive territory at the northern extremity of Hindostan. It is of a triangular shape, the ridge of the Himalaya mountains forming the base, the river Indus separating it on the north-west from Cabool, and the Sutledge on the south-east dividing it from the Rajpootana and Bhawalpoor territories. It is computed to contain 60,000 square miles, and 4,000,000 of inhabitants. The word Punjab signifies 'five waters,' alluding to the five rivers by which it is bounded or traversed; namely, the Indus, Jelum, Chenab, Ravee, and Sutledge. Though a large proportion of the territory is of a fertile soil, especially in the neighbourhood of the rivers, there are many bare sterile tracts, which no amount of cultivation can ever render useful. Little attention, however, has been paid by the people to the improvement of the land; and it is supposed that not one-fourth of the whole has been brought into cultivation. No part of it, says Mr Mountstuart Elphinstone, will bear comparison with the British portion of India, and still less with Bengal.

In describing the state of the country, it will be convenient to follow the divisions which nature has made, and to take in succession the four *doabs*, as they are called, into which the great streams sever the whole. The *doab* lying between the Indus and the Jelum is, at the widest part, 170 or 180 miles across. This is the least populous and most sterile district of the Punjab. The streams run in deep beds between bare eminences, which, towards the centre, rise to a considerable height. The Indus, a stream of great historic interest, forms one boundary of this district. This river divides itself into many arms, which clasp in numberless islands, but there is little picturesque beauty on its banks. 'The greatest spirit of antiquity [Alexander the Great],' says Mr Vigne in his valuable book of travels, 'descended this river, and made it known to us; but it has flowed on almost unnoticed since that event: its grandeur has been unknown, and its importance unawakened, although for thousands of years it has formed alike the boundary of a mighty continent, and the barrier of its very ancient faith. One glance at the Indus, and without seeing them, we must believe in the immensity of the Himalaya; one glance at the Himalaya, and we cease to be surprised at the volume of the Indus; and it is impossible not to venerate a river, to form which ten thousand

streams have leaped from some of the most elevated and most interesting regions on the face of the earth—a river that, looking to the northward and southward, owns no horizon but that of a sea, and yet moves forward in a course so well-defined, that the Ganges, when compared with it, can only be regarded as a channelless deluge.' At the apex of the Punjab, where the Chenab (a confluence of four rivers) joins the Indus, the united streams are a mile in breadth, although the ocean is 350 miles distant. The towns in this, the largest of the four *doabs*, are far apart, and inconsiderable. Numerous defiles and hills throw obstacles in the way of travellers; and at the southern extremity there is an extensive desert of low sand-hills. Mr Elphinstone, who crossed it towards the upper end, where it is about 160 miles broad, describes the country as uncultivated, much cut with deep ravines and torrent courses, and, like the whole country between the Jelum and the Indus, pastured on by droves of horses of a good breed. He adds, that the country where he traversed it was the strongest, in a military sense, he had ever seen. One little valley near the Indus, however, is described as being extremely beautiful; and here the emperors of Delhi had a palace, the ruins of which are still visible. The next *doab* is included between the Jelum and the Chenab; a level district for the most part, upon which there is much jungle. Dirty villages, surrounded by fields of cotton, sugar-cane, and grain, are interspersed. Many wells have been constructed, by which the soil is much benefited; and some writers affirm that, if the wells were more numerous, and canals were dug, the country might be converted into a fruitful garden. The Jelum and the Chenab are both clear streams; the former attains a breadth of 300 or 400 yards, but the latter is not more than 100 yards broad. Between the last-named river and the Ravee, is the third *doab*, which, at the widest part, is nearly eighty miles broad. This district chiefly consists of a plain, over which tamarisks, wild indigo, and other shrubs, grow undisturbed. The mimosa, the poplar-leaved fig, and the tamarind-tree, flourish here luxuriantly; and there is no doubt that, if more attention were paid to irrigation, the produce of the country would be much increased. Some dry canals prove that civilisation has gone backwards. The towns which lie on the main road from the Indus to the valley of the Ganges are principally inhabited by Mussulmen. Large herds of oxen and buffaloes pasture upon this and the preceding district. The fourth and most eastern *doab* is the most neglected. There is a luxuriant vegetation, but the hand of man has been employed in other works than taking advantage of the bounties of nature. The Sutledge, usually from 300 to 400 feet broad, overflows its banks in the rainy season, and spreads its fertilising waters over a large district. In this part Lahore and Amritsir, the ancient and modern capitals of the Punjab kingdom, are situated. 'The soil,' says Mr W. G. Osborne, 'appears to be rich and prolific, as far as it is possible to judge from the small quantity of ground under cultivation; and, with a more enlightened government, there can be little doubt of the Punjab becoming one of the richest provinces of India.'

Rice is not much grown in the Punjab, in consequence of its not suiting the palate of the people; their usual food being wheat or pease boiled into a thick soup. A good deal of sugar is made from a cane with an unusually small stalk; but, after all, the supply is not equal to the demand, and an importation from British India takes place. Indigo is produced to some extent, and exported to the countries in the west. Cotton is partially grown; but the climate is not favourable to its production. The cloth manufactured by the native looms varies in price from sixpence to two shillings per yard. It is stouter, but less showy, than that of British make. There is a range of hills, extending from the Indus to the Jelum, formed entirely of rock-salt, from which a large quantity is excavated, yielding a considerable revenue to the government. Another source of revenue is the shawl manufacture of Caah-

mere; eighteen lacs of rupees being stated to be the annual profit to government. In the province of Mooltan, a district on the right bank of the Indus, seventy miles in breadth, the silk-worm is bred, and the silks are highly prized; but in the Punjab itself, the silk-worm is unknown.

Though not the most numerous, the Sikhs are the dominant part of the population. The Sikhs are a religious sect, the founder of which, Nanac Shah, was born near Lahore in 1469. At a very early age he showed a strong inclination for religious pursuits; he practised austerities, he had communications with invisible powers in trances and visions, until at length he felt justified in declaring his mission to be the reconciliation of the Mohammedan and Hindoo faiths. He preached his doctrines in many of the cities of India, meeting with much opposition, especially from the Hindoos: but he succeeded in making thousands of converts; and when he died, he conferred his spiritual functions upon Angad, a member of the warrior caste. The doctrines of these two founders of the new faith were embodied in a book called 'Grunth,' which served to keep the faithful united, and to increase their number, until they were a sufficiently large body to separate themselves from the heathens around them, and to venture on the singularity of a peculiar garb. Nine successors to Nanac appeared as spiritual leaders of the Sikhs; the tenth and last of whom bore the name of Govind. He remodelled the body, and, having ambitious designs, he prevailed upon the Sikhs to form a military as well as a religious association, like the Templar soldiers of the middle ages. He abolished caste, and enforced the adoption of a peculiar dress, which was of a blue colour. The use of tobacco was interdicted, their beard suffered to grow, and the bull was accounted sacred, as it was amongst the Hindoos. The new sect had endured much persecution, and the military regulation was partly instituted in self-defence, partly for retaliation. Their own excesses at length drew down upon them the vengeance of the emperor of Mogul, to whom the country then belonged; and so effectually were they suppressed, that for a time they seemed to have entirely disappeared. In the troubles that convulsed the northern part of Hindostan, between the invasion of Nadir Shah and the extinction of the Mogul empire (1738-1761), the Punjab became the drill-ground and battle-field of contending powers. These convulsions were taken advantage of by the Sikhs, who carried on for some time a sort of guerilla warfare against the potentate who, for the time being, had nominally conquered the country; until at length a company of twelve chiefs, supported by bands of followers, who adhered to their head in the manner of retainers to a feudal chieftain, were in open revolt against the government of the country, and, in fact, organised a kind of government of their own.

The members of this association were called Misals, and they were powerful enough to bring into the field a body of 70,000 horse soldiers. Churut Sing was one of the first twelve Misals, but one of the least in authority. However, his descendant, Maha Sing, possessing activity and enterprise, attached many of the subordinate officers—who professed to be independent chiefs on a smaller scale—to his banner, and success following his movements, he became the greatest of the Sikh grandees. Maha Sing was not allowed many years to acquire or enjoy his sovereignty, for he was cut off at the age of twenty-seven, leaving a son, called Runjeet, only twelve years old. The decision of character which Runjeet Sing displayed through life was precociously exhibited, for, at the age of seventeen, he assumed the command enjoyed by his father; and in the course of a few years he obtained peaceable possession of Lahore, the principal town of the Punjab. Slowly and steadily did the young Sikh make his advances; chief after chief submitted to him, till he found himself ruler of the whole country from the Indus to the Sutledge. The British government, perceiving how strongly he had seated himself in the district, and failing

to see that he had imposed any limit to his ambitious designs, determined on sending an agent, the present Lord Metcalfe, to negotiate a treaty; but it was not until we had made a display of our military force, that Runjeet condescended to make satisfactory terms. By the treaty, signed in April 1809, an offensive and defensive alliance was agreed on between the Sikhs and the British government. The rajah, however, continued his system of warfare and aggression in other quarters; and such was the ability with which it was conducted, that all his projects were crowned with success. The better to effect his purposes, he took into his service two French officers; and, with their assistance, he re-organised his army, which he increased till it amounted to 50,000 regular, and 100,000 irregular troops. He subsequently received two other French officers; but he commanded these, and all other Europeans who entered his service, not to smoke tobacco (which is offensive to the religious tenets of the Sikhs), not to eat beef, and not to shave their beards. The first regulation, however, was waived, upon their consenting strictly to observe the other two. He gradually possessed himself, by sheer force, of Cashmere and Mooltan. The Afghans were his most violent enemies; but he succeeded, in the end, in becoming master of Peshawer through the treachery of Dost Mahomed's brother. From the time of the treaty of 1809 to Runjeet's death, the British and the rajah continued friends. He seems at once to have comprehended that his best policy was to show his firm confidence in our honour and power, for he treated us throughout with uniform cordiality. Several interviews, conducted after the accustomed manner of Oriental etiquette, and on the usual scale of Oriental magnificence, took place between the maharajah and the governor-general: presents were interchanged, and embassies received and returned. In his personal appearance Runjeet was a mean-looking man: he was small, slightly deformed, and blind of one eye from the small-pox. He loved to see magnificence about him, but his own attire was simple; and he wore few ornaments, except on state occasions. He was delighted, however, to exhibit to distinguished guests the splendid jewels of which he had deprived less fortunate monarchs. The famous diamond called Koh-i-noor ('Mountain of light'), and a string of three hundred pearls of extraordinary size, were deposited, with a number of other valuable jewels, in his treasury. He looked best on horseback, for he was an excellent rider. Of great personal bravery, he always led his troops to battle, and was seen foremost in the heat of contest. Runjeet's chief political adviser was his physician, the Fakir Uzeezodeen, descended from the Arabs of the desert between Bagdad, Damascus, and Aleppo. These fakirs are a kind of monkish race, who secrete themselves as much as possible from the world, intermarry only amongst themselves, and affect great poverty. The rajah, however, succeeded on more than one occasion in extorting immense sums from them for the supply of his own coffers. Several of Uzeezodeen's brothers and nephews were in the confidential service of Runjeet. The rajah's vizier was Dhecan Sing, to which post he had risen from that of porter in his palace. He was descended from a noble family of the Himalaya, and the rajah's attention had been first drawn to him by his fine personal appearance.

Runjeet died in June 1839, and was succeeded by his effeminate son, Kurruch Sing. The affairs of government were, however, left in the hands of his brother Ceth Sing, whose cruelty provoked his assassination. Kurruch Sing died after a short reign of seventeen months, not without suspicion of foul treatment, and his son Non Nehal Sing stepped to the throne. A few days after his accession, he was killed by an archway falling upon him as he was riding underneath. The great men of the court now deliberated who should succeed to the vacant throne, and thinking that a woman would be more easily managed, they chose Chandkaur, the wife, in preference to Shere Sing, the brother, of the late monarch. Quarrels sprung up between the queen and

Dheean Sing, whose authority she was prevailed upon to supersede. But the people grew discontented, insurrections broke out, and Shere Sing, assisted by the vizier, assumed the sovereignty. The queen was soon afterwards murdered by four of her female slaves. The new monarch found himself entirely dependent upon his minister, Dheean Sing, who possessed great influence throughout the country; and his intellect was of a much superior order to that of his master. The power wielded by the vizier was acquiesced in by the rajah; for he allowed him to nominate his own creatures to all the principal posts, and he showed his submission by rising and folding his hands whenever the minister entered his presence—a mark of respect in use amongst the common people. Shere Sing, in due time, was assassinated, and the country has since been in a state of complete political disorganisation. The Sikhs have had many captains, who have committed all sorts of disturbances; and the only recognised law seems to have been,

That they should take who have the power,
And they should keep who can.

Now that the territories under our protection have been attacked, the best policy for all parties seems to be, that we should restore peace to the Punjab by at once placing it under our own superintendence; and perhaps, before this appears in print, the news of our having done so may have reached Britain. A conflict between the Indian and the British powers in this part has been expected for some time. No farther back than the beginning of 1843, a German traveller, in considering the matter, came to the conclusion that this remarkable kingdom would soon become a question of life and death for our power in India. 'Unless possessed of this, there is no security: the Indus above Attock, with the mountain chain behind Peshawer and the Himalaya mountains, form the true and natural frontier of the immense dominions of the British empire in India. When once this has been attained, all her powers can be concentrated in the interior, and civilisation take root and flourish.'

BARON REICHENBACH'S EXPERIMENTS.

WE were made aware, some time ago, that a German periodical, devoted to chemistry, had presented last summer a long and carefully-prepared paper, detailing certain experiments of the Baron Reichenbach of Vienna, respecting hitherto undescribed phenomena connected with magnetism. We were informed that, conducted as they had been by a rigidly-scientific investigator, and one whose writings were usually but statements of dry facts, they might be considered as entitled to respectful notice; and yet they were of such a nature as we have been accustomed to regard with the greatest suspicion. They appeared, in short, as tending towards the domain of animal magnetism, and yet as promising to bring that theme of marvels within the scope of exact science. This is a subject, of course, on which curiosity will be greatly excited; and we are therefore glad to obtain an opportunity of conveying some account of it to our readers, in consequence of the appearance of a very readable abstract of Reichenbach's papers in the 'Dublin Quarterly Journal of Medical Science.'

The writer sets out as follows, strictly following, we believe, the statements of the Viennese chemist, but condensing his language:—'If the poles of a strong magnet, capable of supporting a weight of about ten pounds, be passed over the bodies of fifteen or twenty persons, there will always be found some individuals among them who are affected by it in a very peculiar way. The number of such persons is much greater than is generally supposed. Of the above number, there will be three or four at least. The nature of this impression on sensitive persons, who, in other respects, may be looked upon as perfectly healthy, is not easily described,

being rather disagreeable than pleasant, joined with a slight sensation, now of cold, and now of heat, as if the person were blown upon by a cold or lukewarm current of air. Sometimes they feel contractions in the muscles, and a pricking sensation, as if ants crawled over the body; and many persons even complain of sudden headaches. Not only women, but even young men, are sensible to this influence; and in young children the sensation is often very strong.' Susceptibility, however, amongst the healthy, is strongest in sedentary persons, and those suffering from secret grief and deranged digestive organs. Persons affected by nervous complaints, as epilepsy, catalepsy, hysteria, and paralysis, are peculiarly sensitive; and still more so are lunatics and somnambulists.

To pursue the abstract of our Dublin contemporary—'Actually or apparently healthy sensitive individuals discover, in their relation to the magnet, nothing besides the sensation just described. But the case is very different with the *sick sensitive*. Its action on them is sometimes agreeable, sometimes unpleasant—often disagreeably painful to such a degree, that fainting, cataleptic fits, and spasms, at times violent, and sometimes dangerous, ensue, according to the nature and degree of their disease. In this latter class, to which the somnambulists also belong, an extraordinary increase takes place in the sensitiveness of the senses. The patient sees, tastes, and feels better than others, and often hears what is said in the next room. This is, however, a fact well known, and is not by any means unnatural.'

The hypothesis that the aurora borealis is an electrical phenomenon, produced by the magnetism of the earth, the real nature of which is at present unknown, owing to our not having been as yet able to detect an emanation of light from the magnet, led Reichenbach to try whether persons, in a state in which the senses were thus sharpened, could detect such an emanation from the poles of a magnet. He was enabled to make trial on a young woman named Vowotny, aged twenty-five, who suffered from continued headache, accompanied by catalepsy and spasms. So sensitive was she, that she could distinguish all the things in her room, and even the colour of objects, on a dark night. The magnet acted on her with extraordinary force; and though by no means a somnambulist, she was equally sensitive with one.

The experiment was made in a perfectly dark room. At the distance of about ten feet from the patient was placed a horse-shoe magnet of nine plates [a magnet of nine plates of alternate metals, bent into a horse-shoe form, so as to make the ends or poles approach], and weighing about eighty pounds, with its poles directed towards the ceiling. Whenever the armature of this magnet [a piece of iron, clapped upon the poles of the magnet] was removed, the girl saw both poles of the magnet surrounded by a luminosity, which disappeared whenever the armature was connected with the poles. The light was equally large on both poles, and without any apparent tendency to combine. The magnet appeared to be immediately encircled by a fiery vapour, which was again surrounded by a brilliant radiant light. The rays were not still, but continually flickered, producing a scintillating appearance of extreme beauty. The entire phenomenon contained nothing which could be compared to a common fire; the colour was much purer, almost white, sometimes mixed with iridescent colours, and the whole being more similar to the light of the sun than to that of a common fire. The rays were not uniformly bright: in the middle of the edges of the horse-shoe they were more crowded and brilliant than at the angles, where they were collected into tufts, which extended further out than the other rays. The light of the electric spark she considered much bluer. It left an impression on the eye similar to, but much weaker than, that left by the sun; and which did not disappear for several hours, and was transferred to all substances upon which she looked for some time in a painful manner.'

* New Series, No. I., February 1846. Dublin: Hodges and Smith.

Reichenbach endeavoured to verify these results by trials upon other persons, particularly a woman named Reichel, who was rendered sensitive in consequence of an accidental hurt, but was nevertheless healthy. In her case 'the appearance of the light along the four longitudinal edges of each plate composing the magnet was extremely curious, even where the edges of two contiguous plates fitted one another exactly; and where one would think rays of light given off from each plate must necessarily merge into one another at their bases, they could be distinguished with great accuracy.' Reichenbach, 'in order to be certain that there was actual light given off in these cases, made some very careful experiments with the daguerreotype; the result of which was, that an iodized plate was acted upon when placed opposite the poles of a magnet. He was also able to concentrate it with a lens; but the focal length was found to be fifty-four inches, while, for a candle, it was only twelve inches. He could discover no action of heat with the most delicate thermoscope. In some cases the patients declared they could see the surrounding objects by means of this light, and that any substance stopped its passage, as it would ordinary light: thus, for example, when the hand was laid before the poles, it streamed through the fingers. From the similarity of this light, in many respects, to the aurora borealis, Reichenbach considers them identical.' We may here add, from another source, that the baron contrived to subject his patients to an effectual test in these lens experiments; for he caused the lens to be shifted about, and the theoretically proper place for the focus on the opposite wall was invariably and at once pointed out.

Continuing his abstract, the Dublin journalist says—'From the observations of Petelin, made at Lyons in 1788, and which were afterwards verified by many others, we know that, in catalepsy, the hand is capable of being attracted by a powerful magnet, just like a piece of iron; and, as Mesmer observed, that water over which a magnet has been several times passed, can be distinguished from ordinary water by sensitive patients. Reichenbach has fully verified these facts in a large number of persons. He found that this effect took place not only during perfect catalepsy, but even afterwards, when the persons were in full possession of their senses. Miss Vowotny described the sensation to him as an irresistible attraction, which she felt obliged to obey, though against her will; that it was a pleasant feeling, combined with a cool gentle aura, which flowed over the hand from the magnet, the former feeling as if tied and drawn to the latter by a thousand fine threads; and that she knew nothing similar to it in ordinary life, it being a peculiar indescribable feeling of refreshing and extraordinary pleasure, particularly if the magnet attracted the right hand, and was not too strong.

'He did not, however, verify Thilorier's observation, that nervous patients can convert needles into magnets; and he considers, in fact, the attraction of the hand by the magnet to be of a totally different nature from that between iron and the magnet. This opinion we shall see verified further on.

'We have had no instance hitherto of the form or arrangement of the molecules of a body rendering it capable of exerting force on other bodies at a distance; but Reichenbach, by a series of experiments on magnetic water—that is, water over which a magnet had been several times passed—was led to suppose that other bodies could, in all probability, be also rendered magnetic. This he soon found to be the case in a greater or lesser degree; but he also observed that many substances, which were never in contact with a magnet, affected the nerves; and by extending his experiments, he arrived at the law that amorphous bodies possess no power similar to that possessed by the magnet, but that crystals are capable of producing all the phenomena resulting from the action of a magnet on cataleptic patients. This is true, however, only of single perfect crystals, and not of an agglomeration of crystals, such

as lump sugar. Thus, for instance, a large prism of rock crystal, placed in the hand of a nervous patient, affects the fingers so as to make them grasp the crystal involuntarily, and shut the fist.

'This power is not equally distributed over every part of the surface of the crystal, but is found to concentrate itself in two points or poles corresponding to the principal axes of the crystal. Both poles were found to act similarly; but one was generally somewhat stronger than the other, with the exception that one gave out a cool, and the other a lukewarm gentle aura.'

Notwithstanding the apparent resemblance of the magnetic power in crystals to ordinary magnetism, Reichenbach satisfied himself that there is a difference; because he found that crystals do not attract iron filings, or affect the compass or needle. It appears that the ordinary magnetic power is of two kinds; one of which is this peculiar power resident in crystals, and in the living body. The learned chemist also found that a charge of this power can be communicated to bodies, as is the case with a charge of electricity. 'The readiness with which the situation of the poles could be detected by those sensible to their influence, was striking. Many of the patients could detect all the ores, even in the most complicated crystalline forms, with unerring accuracy, by their effects on them; as of course it is unnecessary to observe they could have no knowledge of crystallography. By extending his experiments, he soon discovered that the poles of a crystal gave out light exactly as the magnet does. Miss Sturman described it as a tulip-formed flame, blue at the base, passing into perfect white at the top, with scattered rays, or stripes of a reddish colour, passing upwards from the blue towards the white. The flame scintillated and flickered, and threw on the support on which the crystal rested, for a space of about eighteen inches all around, a certain degree of brightness. Miss Reichel describes the flame similarly; but, in addition, she saw a peculiar star-like light in the interior of the crystal, which evidently resulted from reflection, produced by the structure of the mineral. It may be necessary to remark, that, in order to observe these phenomena, the room must be perfectly dark, and the crystal very large; not less at least than eight inches thick, and proportionately long. Smaller crystals will, however, answer with exceedingly sensitive persons.

'The curious results produced on cataleptic patients, which we have already mentioned, excited some attention in the last century, and it was soon found that similar results could be produced without a magnet, by the hand alone. It was impossible, from the then state of physical science, to show the connexion between these phenomena and the ordinary physical ones of the magnet; and the subject was therefore passed over by philosophers, and gradually grew into disrepute, principally from the use made of it by mountebanks, and from the unsuitable name—animal magnetism—which it received. From the similarity of some of the phenomena observed by Reichenbach with those described by the elder magnetisers, he was led to think they might be the results of the same cause.

'As a magnet affects the human body, he thought that the magnetism of the earth cannot be without some influence of a similar kind: and in this he was not mistaken; for he found that, of all positions in which a nervous invalid can lie or sit, the best is in the magnetic meridian, with the head towards the north: the opposite direction is not quite so good; but the worst possible is at right angles to the magnetic meridian, with the head towards the west. He found that patients placed in the first position slept better at night, suffered less from headaches, and in general found themselves much better; while, with the head towards the west, the same patients suffered greatly; their pulse increased in frequency, hectic fever often resulted, and catalepsy was sometimes occasioned; but the moment the patient was restored to the first position, all these symptoms ceased, and were in general replaced by an agreeable

feeling of wellbeing. In some of the cases which were tried, the most extraordinary effects were produced on the patient by this change of position; and he hence concluded that the various and contradictory effects which have been attributed to the application of electricity and magnetism to the cure of diseases, have arisen from the neglect of the influence exerted by the magnetism of the earth on the patients; and to the same cause he also attributes the little success which has hitherto attended the treatment of nervous diseases.

In extending his experiments, he found that soft iron, which loses its magnetism when removed from the inductive power of a magnet, does not lose the power of acting on the nerves; and he hence concludes that magnetism, properly so called, is perfectly distinct from this new power, as we have already seen in other instances, when speaking of the crystal. We have also mentioned that bodies placed in contact with a crystal or magnet, such as water, &c. became possessed of the same power of affecting the nerves as those bodies, and could be distinguished from portions of the same substances not magnetised. But we have now to learn that the same properties can be communicated to the human body; or, in other words, that a man rubbed, or in mere contact with a magnet or crystal, is capable of producing the same effect on the nerves as those bodies; nay more, that a man has these properties even when he has not touched a magnet or crystal; in fact, that we are a source of this peculiar power ourselves. It is unnecessary to give here the mode in which he arrived at this remarkable conclusion, as the experiments are all similar to those made with the magnet and crystal—a man being merely substituted for these latter. Like them, the hand produces an aura, attracts the limbs of cataleptic patients, and communicates a charge to other bodies which, as in the case of the magnet and crystal, disappears again in a short time; and is capable of passing through all bodies, is little influenced by the magnetism of the earth, and, like them, is polar, the principal axis being across the body, the ends of the fingers being the poles. The head and genitals very likely form secondary poles.

But the most extraordinary part of the whole investigation is, that the tops of the fingers of healthy men continually give off tufts of light, just as the poles of crystals, while those of women give off none, or at most merely appear slightly luminous! The patients who were able to observe these phenomena, described the flame as being from one to four inches long, according as they were more or less sensitive, and of an extremely beautiful appearance.

Baron Reichenbach has also attained what he considers as conclusive evidence, that magnetism exists in the sun's light. All bodies exposed for a time to sunlight, retain a magnetic light for some time after. 'One of his experiments is so curious, that we shall give it here:—To a piece of thick copper wire, about thirty feet long, he fastened a piece of sheet copper, about nine inches square. The end of this wire was placed in the patient's hand, and the plate exposed to the direct rays of the sun outside the window: this was scarcely done, when an exclamation of intense pleasure was heard from the patient; she instantly felt the peculiar sensation of warmth, which gradually spread from her arm to her head. But, in addition to this, she described another and hitherto totally-unknown sensation; namely, a feeling of extreme wellbeing, as the patient said, similar to the sensation produced by a gentle May breeze. It flowed from the end of the wire to the arm, and spread itself over the whole body, producing a sensation of coolness; the patient feeling at the same time strengthened and refreshed. In some of his experiments, Reichenbach substituted various bodies, and among them a man, for the plate of copper, and still obtained the same results.'

What is extremely curious, the yellow part of the ray of light produces the agreeable and refreshing feeling, while the violet part causes the disagreeable feeling sometimes experienced from the action of the magnet;

and this violet part we know to be that at which the greatest chemical action takes place. In heat, friction, and artificial light, the baron found various modifications of the same surprising effects.

It equally appears that, 'in every case of chemical action, even where it consists in nothing more than the combination of water of crystallisation, with a salt or mere solution of a body in some solvent, this power is set free.' 'If we recollect,' says our journalist, 'how manifold are the circumstances under which chemical action takes place on the earth, we will be able to see what an inexhaustible source of this power there must be. In the animal body, there is a series of such changes continually going on; we eat food, it is digested in the stomach, and converted into blood, which is again further changed into muscle, fat, &c. and these in turn are again decomposed, to yield fuel for animal heat and motive power. This continual chemical action is, therefore, the generator of the peculiar force which we find developed in man, as in the magnet and crystal. But not only does the chemical action going on in the living body generate this power, but the decomposition which ensues immediately after death is also an abundant source of it. Reichenbach, on going into churchyards on dark nights with some of his patients, discovered that graves were always covered with a lurid phosphorescent glow, about six or eight inches high; and in one case Miss Reichel saw it four feet in height in a graveyard in Vienna, where a large number of persons were daily buried. When she walked through this graveyard, the light reached up to her neck, and the whole place appeared covered with dense misty luminous fog. This, the baron conceives, explains in a very satisfactory manner the appearance of light and ghosts, &c. which have been from time to time observed over graves.'

After thus discovering several sources of the power, Reichenbach was led to the detection of it, in a certain measure, in all bodies whatever. From this flowed some observations, the curious nature of which must be our apology for borrowing so largely from our contemporary. 'Every one,' says he, 'is aware that there is a large number of persons upon whom certain substances have a certain peculiar effect, generally of a disagreeable kind, which sometimes appears to be absurd and ridiculous, and is often attributed to eccentricity; thus there are some who cannot bear to touch fur, others who do not like to see feathers; nay, some who cannot bear the look of butter. The invariable nature of this feeling, and the similarity of circumstances attending its existence among the most different races, and in the most distant countries, led Reichenbach to examine it closer; and he found that these antipathies occurred, for the most part, among persons apparently healthy, but more or less sensitive, and that they increase in degree according as persons suffer from nervousness, &c.; and that, hence, there was evidently some connexion between these sensations and the effects which he had in so many instances found to attend the action of magnetic crystals, and on similar persons.

'We have already seen that, in certain cases, the action of the crystal was attended by a disagreeable feeling, which sometimes produced painful spasmodic affections of the limbs; and that this property could be communicated to various bodies, though in different degrees; and that it is never totally absent from bodies which form perfect crystals. On this subject we have, however, already said enough; and it only remains to say a few words on the sensation of apparent difference of temperature, the disagreeable feeling, as it were of disgust, and the apparent mechanical agitation of darting pains through the body, sometimes produced by most dissimilar substances.

'Some of these sensations were felt by healthy persons, but highly sensitive individuals felt them all more or less strongly, according to the nature and extent of their disease.

'On making a number of experiments on the most

different substances, he arrived at the conclusion that all amorphous bodies which do not possess the peculiar power resident in crystals, possess, in different degrees, according to the nature of the body, and with a great degree of constancy, the property of giving rise to disagreeable sensations, sometimes accompanied by heat, and sometimes by a feeling of coolness. In the crystal, we had a power depending on the state of aggregation, or form; while in the case before us, the nature of the substance is the determining cause of some dynamical effect of another kind.'

Many curious observations remain, but our space is exhausted. Most readers will, we think, join us in wishing that the experiments of the Viennese philosopher should be repeated, and subjected to every imaginable test; as, in the first place, they seem worthy of this pains; and, in the second, it is impossible to receive such extraordinary matters into the book of science without the strongest of attainable proofs. It would now, we think, be wrong to treat such things with the indifference of mere incredulity. It is far from likely that so many persons as have now testified to peculiar effects of a zoo-magnetic nature, should have been entirely mistaken, or altogether possessed by a spirit of deception. Nor is there any improbability that we are tending towards the discovery of some new form of the imponderables, in which the human organisation is strangely concerned, and which therefore promises to possess medicative power. Where a prospect, however shadowy, holds out so much temptation, men will venture to follow it, and surely it were well for a few genuine men of science to go into the inquiry, if only to prevent the multitudes of the unlearned from breaking their heads upon it. It sometimes appears to us as if the spirit of incredulity overreached itself; and perhaps there is an instance here. Forty-six years ago, many cures by magnets, called 'metallic tractors,' were announced: they were suddenly quashed by two physicians, who simulated the applications, but used bits of wood and iron disguised as tractors instead. What, however, if it should prove that the cures were real cures in both cases, only produced by a cause different from the tractors, and which resided in the bodies of the operators, and connected with an earnest exertion of the will in both cases? Things as strange have happened.

[Since the above was prepared, we have seen a pamphlet by Professor Gregory of Edinburgh—*Abstract of Researches on Magnetism and on Certain Allied Subjects*, by Baron von Reichenbach—in which there is a much more ample account of these curious investigations. To this, as well as to the Dublin Quarterly Journal of Medical Science, we would direct the attention of those who may wish to pursue the study into its minutiae.]

ADVENTURES OF DANIEL BOONE.

It does not seem to us many years since we read in the papers an obituary notice of Daniel Boone, the founder of the state of Kentucky. Need we say what Kentucky now is? A state as large as Scotland, fertile and beautiful, and containing not much less than a million of people. Yet the first white man who set himself down to live in this grand country, only died at the end of the reign of George III.; so rapidly does the world advance in some of its districts. Boone's history is interesting, because it realises almost in our own day some of those first processes of civilisation which, in the elder world, passed long before history existed. It is the story of Jew and Canaanite—as far as that was a mere conflict for land—brought almost before our living eyes.

The spring of 1769 rose calmly over the broad woodlands which lay immediately beyond the mountains to

the west of Virginia. It was a beautiful wilderness, known as yet only to the red Indian, but abounding in game and wild fruits, and whatever can form a temptation to man seeking for a residence. At that time there lived in Yadkin valley, in North Carolina, a hardy peasant of about thirty-seven years of age, a native of the county of Somerset in England, but long naturalised to America, and now married, with a family of several children. A born hunter Daniel was, and fond of nothing but hunting—a man who preferred to roam the mountain, and sleep in a cavern, or camp by a rushing spring, to the dull farm life and the home fire-side. We say he was a born hunter; he possessed the instinct of the bee, and could go to his own dwelling in a *bee-line* from any point to which his wanderings might carry him. Fatigue, hunger, and exposure, he could bear like any Indian. Strong, but light, active as a deer, courageous, but cautious, kind, silent, thoughtful, he was the very man to act the part of pioneer. Two years before the above date, a man named Finlay had gone afar in the land of the red man upon a mercantile expedition. Him Daniel sought out, and learned that of a truth there was a country to the north-west where buffalo swarmed like flies in summer, and where the wild turkey and the deer were scarce worth wasting powder upon. He meditated and dreamt upon it for a year, talked with his wife about it, who endeavoured to drive it from his mind; and finally, tightening his belt, and putting a new edge upon his knife, he shouldered his rifle, bade his little family good-by, and, in company with five comrades, started in quest of the country of Kentucky.

Finlay led the way. For five weeks did the little band toil on and on through hill and valley, gushing stream and tangled woods, enduring all the inclemency of the elements, till at length they came to the Red river, a branch of the Kentucky. For months they hunted with success; but at length, in December, Boone and one of his companions fell into the hands of the Indians, from whom they only escaped by stratagem. On returning to their camp, they found it deserted by the rest. Determined to persevere, they remained in it, using great precautions against the hostile Indians; until Squire, a brother of Boone, joined him with another man, and entered upon the same kind of life. A few months after, by the death of one man and the desertion of another, the two Boones were left alone; and thus they continued to be for several months, when Squire was compelled to return to the settlements for a supply of ammunition, and Daniel was left without a dog for company—the sole white man in all that vast region.

It is impossible for men who have grown up in our tame civilisation to enter into the feelings of one so situated. Many hundred miles from all to whom he could look for aid; in a boundless world, filled with subtle and cruel enemies; dependent upon his gun, yet with a scanty store of ammunition; without a comrade, or the hope of one—and still contented and cheerful, nay, very happy. Every day he changed his position; every night he slept in a different place from the one he had occupied the night before; constantly in danger, he was forced to be constantly on his guard; but freedom, the love of nature, the excitement of peril, and the pleasures of the chase, appear to have repaid him for all his trials, toils, and watchfulness. One circumstance, which helps us to explain Boone's security while among the bands of roaming savages, and, as we should suppose, in hourly dread of losing his life, was this: the

forests of Kentucky, at that early period, were filled with a species of nettle, which, being once trodden on, retained for a long time the impression of the foot; even a turkey might with ease be tracked in it. This weed the Indians, numerous and fearless, took no pains to avoid, while the solitary hunter never touched it: it thus became to him a sure and easy means of knowing the presence, position, and numbers of his enemies, without betraying his own whereabouts. There is an anecdote of Boone, referrible to a different period, which gives a striking idea of such a stealthy life as he now led. He had approached the Licking river from the west, at the same time that another adventurer, Simon Kenton, had reached the borders of the valley from the east. Each paused to reconnoitre, before he left the covert of the woods; and each ascertained the presence of another human being in the neighbourhood. Then commenced a process on the part of each for learning who the other was, without revealing himself; and such was their mutually baffling power of concealment, that forty-eight hours passed before either could satisfy himself that the other was not an Indian, and a foe!

Squire Boone returned at the end of June (1770), and the two brothers continued to hunt together. Meanwhile a band called the Long Hunters, led by Captain James Knox, entered the territory on the south, and spent some time in it; but Boone knew nothing of their proceedings. He and his brother remained about the vale of the Kentucky till the ensuing March, and then returned home, in order to bring more settlers, including Daniel's family.

In the autumn, Boone was passing again into Kentucky, with five families besides his own, and forty other men, when, upon the 10th of October, unlooked-for as thunder from a clear sky, a band of Indians poured upon the rear of the little emigrant army a deadly fire. Women shrieked, children squalled, the cattle broke and ran, horses reared and plunged, the young men drew their rifles to their shoulders, and the old 'treed' instantly. A few moments decided the matter: the whites were victors: but six dead men, and one badly wounded, gave them an idea of the nature of frontier life. Among the dead was Daniel's eldest son. The party retreated, and Boone spent another year in inactivity. During this time land-speculators and surveyors poured into the land of Kentucky, and roused the hostility of the Indians to a high pitch. A party of eight hundred of them were only saved from destruction by Boone's undertaking, at the request of the governor of Virginia (the Earl of Dunmore), to bring them off; in which duty he was perfectly successful.

The contention between the colonists and the mother country was now coming to a head; and it was in the midst of terrors, inspired by the policy of the British in employing the Indians as allies, that the colonisation of Kentucky took place. James Harrod was the first to build a house in that region: this was in 1774. Then one Richard Henderson, a Carolinian, by Boone's assistance, made a treaty with the Cherokees for certain lands lying between the Kentucky and Cumberland rivers, where it was proposed to establish a colony. The ground had still to be fought for with other tribes; but, in spite of all obstacles, a fort of block-houses and cabins was planted in the summer of 1775, at Boonesborough—the pioneer working with his axe in one hand and his rifle in the other. A sort of legislative council made laws for the new settlement, which was regarded as an offshoot from the state of Virginia.

Boone then returned to his family, which, with three others, he brought into Kentucky in September. The four women of this party—Mrs Boone, Mrs McGary, Mrs Denton, and Mrs Hogan—were the first of white complexion who entered the country—the 'mothers of the west.' The war just then breaking out, and all the

horrors of Indian hostility impending, the heroism of these women deserves especial honour.

We pass over much detail as to the various settlements which were formed, and entirely overlook the doings of a remarkable man, George Rogers Clark, who had much to do with the infancy of Kentucky. It soon became necessary to keep a careful watch upon the movements of the Indians. All along the border the impression gained strength that the savages, instigated and backed by the British, would suddenly swoop down and lay all waste. The hated race of 'cabiners,' those speculators who came out to obtain a pre-emption right by building a cabin and planting a crop; the wretched traders, who were always wandering about the frontier; the hunters, who were revelling among the countless herds of game, now for the first time seen—all began, during the winter and spring of 1776, to draw closer to the stations. And within these stations men sat round the fire with loaded rifles, and told their tales of adventure and peril with new interest, as every sound reminded them how near their deadly enemies might be. And from hour to hour scouts came in with rumours of natives seen here and there; and parties of the bold rangers tightened their belts, and left the protection of their forts, to learn the truth of these alarms. But there was one who sat at such times silent, and seemingly unheeding, darning his hunting-shirt, or mending his leggins, or preparing his rifle-balls for use; and yet to him all eyes often turned. Two or three together, the other hunters started by daylight to reconnoitre: silently he sat working until nightfall. Then noiselessly he went: none saw him go. But when they observed him gone, they would say, 'Now we shall know something sure, for old Daniel's on the track.' And when, by and by, some one yet wakeful saw the shadow of Boone, as he re-entered the cabin, he found, as usual, that the solitary scout had learned all that was to be known, and the watchful slept in peace.

In July the storm broke upon the poor colonists, most of whom fled before the wrath of the Shawanese and Cherokees, leaving only a few determined little bands in the forts. It was a terrible time; yet Daniel Boone was never dismayed. One day his daughter and two other young girls were amusing themselves in a skiff on the Kentucky, while several of the male settlers looked on. Suddenly they felt the boat taking a direction for the opposite shore. A lurking Indian had swum in, and caught hold of it; and the poor children quickly found themselves prisoners amongst a band who had posted themselves in a little thicket close to the river. The settlers heard their scream as they were caught and hurried off. It was some time before Boone, and a little party of friends, could cross to commence a pursuit, so that the Indians got the start for several miles. At daybreak he recovered their trail, but soon lost it again in a thick wood, to penetrate which would have sadly impeded him. Life and death, freedom or captivity, hung upon the right use of every moment. Boone was not long at a loss: turning southward with his companions, so as to leave the track upon his left, having carefully observed its general direction, and feeling sure that the captors would take their prisoners to the Indian towns upon either the Scioto or Miami, he boldly struck forward, and travelled with all speed thirty miles or more; then turning at right angles towards the north, he looked narrowly for marks of the passage of the marauders. It was a bold and keen device, and the event proved it a sagacious one; for, after going a few miles, they came upon the Indian trail in one of the great buffalo paths. Inspired with new hope and strength, the whites pushed forward quickly, but quietly, and on the alert, lest unexpectedly they might come upon the red men. And well was it that they used great caution; for when, after going ten miles, they at length caught sight of the natives as they were leisurely, and half-stripped, preparing their dinner, the quick-eyed sons of the forest saw them as soon as they were themselves discovered. Boone had feared that, if

their approach was known, the girls would be killed instantly, and he was prepared for instant action. So soon, therefore, as the savages were seen, he and his companions fired, and then the whole body rushed forward so suddenly, as to cause their opponents to take to their heels, without waiting for scalps, guns, knives, moccasins, or blankets; and the three terrified girls were recovered unhurt.

For two years the gallant Kentuckians maintained their posts amidst incredible hardships and dangers. It became difficult to supply themselves with food, as there was hardly any safety for cattle; and in hunting, men were frequently cut off by the prowling enemy. One day, as the women of Logan's fort were milking the cows, attended by a guard of men, the Indians made a sudden attack, and killed several persons. Such incidents were very harassing. The commander of this fort, after being beleaguered by the savages for some weeks, found himself running short of powder and shot, so that, unless relief should come soon, it seemed inevitable that they should have to surrender. The required ammunition could only be got two hundred miles off, across a wild and mountainous country. Yet he resolved to make the attempt; and he succeeded. Over mountain and vale, through tangled wood and brake, this man sped his way with two companions, and on the tenth day, he was once more within the fort. It is pleasant to know that the party was thus able to hold out till relieved.

At the beginning of 1778 there were but three stations left, containing in all a hundred and ten men; but the Indians had been baffled, and forced to retire behind the Ohio; so that a small breathing-time was afforded to the settlers. At this time Boone was compelled to go, with thirty men, to the Blue Licks, in order to prepare salt for the use of his people. He had succeeded so far in his object, when a band of Indians fell upon him as he was hunting singly in the woods. He fled, but was soon overtaken, and made prisoner. His companions, obeying gestures made by him at a distance, surrendered, and the whole party was then marched off to a British post, where several officers interceded for the ransom of Boone, but without success, for the chief had taken a fancy to him, and determined to make him one of themselves. Boone was actually obliged, for some months, to act the part of a Shawanese Indian, and to affect a reconciliation to their habits. He was made a son in some family, and caressed by father and mother, brothers and sisters, till he was thoroughly sick of them. Yet, to appearance, he was cheerful and happy. He took his part in their games and romps; shot as near the centre of the target as a good hunter ought to do, and yet left the savage marksmen a chance to excel him; and smiled, in his quiet eye, when he witnessed their joy at having done better than the best of the Long Knives. He grew into favour with the chief, was trusted, treated with respect, and listened to with attention. After some months of captivity, he was called upon to accompany a salt-making party to Chillicothe; there he saw a body of 450 painted warriors, whom he guessed to be on their way to Boonesborough, to make final work of it. Could he do nothing to save his family and friends? It was 160 miles of wild country to Boonesborough, and not a friend by the way. Yet it was necessary he should try. So, on the morning of the 16th June, he stole away without any breakfast, leaving an Indian father and mother inconsolable for his loss. Over hill and valley he sped, for four successive days, forty miles a-day, eating but one meal all the way. Such power there is in the human frame of withstanding all fatigue and hunger when the soul is alive and strong within us.

He reached Boonesborough—and where was his wife? Why did she not rush to meet him? 'Bless your soul,' said his old companions, as they hailed him like one risen from the dead, and shook his hand till it tingled, 'she put into the settlements long ago; she thought you was dead, Daniel, and packed up, and was off to Carolina, to the old man's.' There was no time for regrets,

for the Indians were expected. Days, however, passed without showing them; and it was then ascertained that they were brought to a stand by his flight, believing that he must have given warning of their approach. Some weeks after, learning that the country was clear of the Indians, he started with a party of nineteen for the town on Paint Creek, intending probably to make some kind of reprisals. But this had nearly proved a fatal step, for, by the way, he suddenly popped upon an Indian party going in the contrary direction. Judging from this circumstance that a larger body must be on its way to attack the settlements, he immediately turned back; and it was well he did so just then, as he only got back a day before the Indians and British appeared in strength at Boonesborough.

It was on the 8th of August that, with British and French flags flying, the dusky army gathered round the little fortress of logs, defended by its inconsiderable garrison. Captain Duquesne, on behalf of his Majesty King George III., summoned Captain Boone to surrender. It was, as Daniel has acknowledged in his journal, a critical period for him and his friends. Should they yield, what mercy could they look for? and he especially, after his unkind flight from his Shawanese parents? Should they refuse to yield, what hope of successful resistance? And they had so much need of all their cattle to aid them in sustaining a siege, and yet their cows were abroad in the woods. Daniel pondered the matter, and concluded it would be safe, at any rate, to ask two days for consideration. It was granted, and he drove in his cows! The evening of the 9th soon arrived, however, and he must say one thing or another; so he politely thanked the representative of his gracious majesty for giving the garrison time to prepare for their defence, and announced their determination to fight. The British officers professed so much apparently sincere regret for this resolution, that Daniel was induced, after all, to come to a negotiation. It was to take place immediately beyond the walls of the fort, between nine of the garrison and a party of the enemy. To guard against treachery, the sharpest shooters stood upon the walls, ready to defend their friends. The treaty was made and signed; and then the Indians, saying it was their custom for two of them to shake hands with every white man when a treaty was made, expressed a wish to press the palms of their new allies. Boone and his comrades must have looked rather queer at this proposal; but it seemed safer to accede than to refuse; so they presented each his hand. As anticipated, the warriors seized them with rough and fierce eagerness; the whites drew back, struggling; the treachery was apparent. The rifle-balls from the garrison struck down the foremost of the assailants of the little band; and, amid a fire from friends and foes, Boone and his fellow-deputies bounded back into the station, with the exception of one, unhurt.

The treaty-trick having thus failed, Captain Duquesne had to look to more ordinary modes of warfare; and opened a fire, which lasted ten days; though to no purpose, for the woodsmen were determined not to yield. On the 20th of August the Indians were forced unwillingly to retire, having lost thirty-seven of their number, and wasted a vast amount of powder and lead. The garrison picked up from the ground, after their departure, one hundred and twenty-five pounds of their bullets.

It was amidst such scenes that the foundation of the state of Kentucky was laid, by a mere handful of rough, but high-spirited men. The year '78 was the crisis of its fate. But for the stand then made, it would probably have been no part of the American Union. Animated by the reports of the courage of the first settlers, multitudes now poured in, and soon placed it beyond all danger. In the ensuing events, the conspicuous man was George Rogers Clark, who took the British governor, Hamilton, prisoner at Vincennes. It is undoubted, however, that the real hero of the settlement was he who had first entered upon it, and who had

stood by it through all its earliest and worst struggles—Daniel Boone.*

This remarkable man closed his career in 1818, having lived to see Kentucky one of the most flourishing and populous states of the Union.

GROANS FROM BEHIND THE COUNTER.

BATING the price, or offering for a piece of goods a lower price than what is asked by the party disposing of it, well known by the term haggling, is a custom probably of great antiquity—derived, doubtless, from those barbarous times when every man tried to over-reach his neighbour—when 'might made right'—but surely it is a practice altogether unworthy of the present day.

Every draper who properly understands his business will be most anxious to dispose of his goods at the lowest possible remunerating profit. For this purpose he visits the best and cheapest markets, carefully selects the most suitable goods, estimates the quantity he is likely to turn over in a given period, and determines the profit he must take, in order to be able, from this turn-over, to meet the expenses connected with his establishment, and leave himself a fair remuneration for his personal trouble and risk. Having done this, he fixes the price of each article according to its value, and in proportion to the share it should have in making up the sum estimated to be necessary for the accomplishment of the above ends; and the price so fixed becomes the lowest at which the article can be disposed of without incurring loss. Such being the case—and in every properly-conducted business it is the case—how unreasonable is it for any one to offer a lower price, or to suppose, when offered, that it will be taken? Why, this is equivalent to asking the disposer if he is willing, for the benefit of the purchaser, to be as much out of pocket as there is of difference between the price asked and the one offered.

But it may be urged, that goods are not always worth the price asked for them, and that it is therefore quite reasonable to try and bring them down to their proper value. To this it may be answered, that the lower a merchant of any kind can dispose of his goods profitably, the more it will be to his advantage, as he will be certain to sell the greater quantity. It is, therefore, the interest of every well-designing tradesman to ask a moderate price for his goods. If a higher price is asked for an article than is done elsewhere, the purchaser has the power of going there; for it is the right as well as the interest of every one to buy his goods where they are to be had at best value; but no one has a right to seek to make a man alter the price he has deemed necessary to be paid for his own property.

It is common, when the haggler is asked if the article be not worth more than he has offered, to get the reply, 'Oh, I'm no judge of its value, but I'll give you that for it.' No judge of its value; and yet, by his conduct, stating his conviction that more than its value is asked! How unreasonable, and yet how frequent, is such conduct! In fact, those who are judges of the articles they purchase are the easiest served, and are those who never haggle. It is the individuals who, ignorant of the value of what they wish to buy, suppose that, by offering a lower price than the one asked, they are taking the sure method of making a good bargain, who constitute the great majority of hagglers; and who only require to be convinced of the uselessness of the system, in order to their giving it up. There are some, indeed, so selfish, that, although conscious the article is well worth the money asked for it, will, from the desire of buying cheap, endeavour to screw down the merchant, in order that they may save perhaps the sum of one penny! Yes, and they will not blush to use more intreaty to gain their end, than the most importunate beggar would do for the same amount, although in

his case it might be to enable him to relieve the cravings of hunger. Arguments with this class would be useless, for nothing will induce them to give up the practice of haggling till it has come to be universally despised.

The folly of those who think that they gain anything by this system will readily appear, if we consider the easiness with which its practice may be met by the disposer, and rendered entirely useless. They are, in nearly all cases, no judges of the article they intend to purchase: its value may be more, or it may be less, than what it is stated to be, for anything they know. Let us, for illustration, suppose a case. The price of an article is 6s.; but the disposer, believing that he will be offered less than what he asks, and conscious that he cannot take it without injury to himself, asks 7s. The person offers perhaps first 5s. 6d., and then comes up to 6s., and will give no more. The disposer, after a little higgling, accepts the offer: he gets what he wanted—the value of the article; whilst the purchaser goes home with the idea that he has made a grand bargain, and boasts to his neighbours, that 'the merchant asked 7s., but I priggled him down to 6s.' Wonderful triumph! well worthy of the person who has made an honest man practise a deceit, of which he himself, however, is the dupe. If any one has cause to boast, it is surely the disposer, who has outwitted the purchaser, and gained all he desired.

But this is not the worst; for in many instances not only is this system of no benefit to its supporters, but is the means of making them do the very thing they are so desirous of avoiding; namely, of paying more for their purchases than their real value.

The price of a piece of cloth is 10s. 3d. per yard; but, in order to be prepared for haggling, it is stated to be 11s. 6d. The purchaser in this case may be supposed to be one of those who say that they do not like to haggle, probably for the purpose of throwing the salesman off his guard, and inducing him to state the lowest price at once, but who, after all, make a habit of offering a *little* less. He says, 'That's surely too dear? I will give you 11s. for it, and take eight yards of it, and that is only 6d. less than you are asking!' Generous man! The disposer, of course, cannot say that his offer is 9d. more than the real price, since it is 6d. less than the one asked. This would at once be confessing himself as unworthy of confidence in the estimation of the purchaser, and be the means of losing not only the present sale, but future custom. The bargain is made, the money paid, and a slight discount given; and in this case, as in the former, the man goes home ready to boast of his bargain. And well he might, were things as he supposed; for his idea is, that on an amount of 88s. he has gained 4s. besides the discount, whilst in reality he has paid 6s. more than the merchant wished for his goods!

But more than this. Some people are so prejudiced in favour of this obnoxious system, that they continue to practise it even after they are shown its absurdity and entire uselessness. A woman asks the price of a yard of ribbon. She is told it is 3d.; but thinking the shopman said 5d., she cries out, 'I'll give you 4d.!' and when made aware that the price is only 3d., replies, 'Then I'll give you 2½d.' Ridiculous as this may appear to some, it is no picture of the fancy, but a case, to which all drapers of any standing can furnish many parallels. Had the disposer in this case been so inclined, he might have allowed the woman to remain in her first opinion; and doubtless she would have been as well satisfied with the idea that she had got a ribbon worth 5d. for 4½d., as she would have been in getting it for 2½d., when made aware that the price was only 3d. Let hagglers only exercise their propensity, and they are better pleased, although they should be cheated of two shillings, if you have come down one, than they would be by getting the article cheaper than its value, if you made no abatement.

True it is that a stand is now being made in country towns by many, and in our larger towns by all the re-

* Abridged from the North American Review for January 1846.

spectable shops against this abominable practice. 'No abatement' has now come to be a term of more frequent use than formerly; and the words, 'We never make two prices,' are now common in places where formerly such a statement would not only have been false, but deemed ruinous. To the proprietors of those establishments who have taken this stand, the best thanks, not only of the young men in their employment, but of the public generally, are due; for whilst on their assistants they have conferred a boon of immense importance, in rendering equivocation and deceit unnecessary, they afford to the public security of fair-dealing, and of disposing of their goods at one price, and that price, as has already been shown, the lowest they can possibly take.

Another evil to which drapers and their assistants are exposed, is want of confidence in them by the public generally. This want of confidence extends only to their professional character, without having any reference to their character and conduct as members of society. It is confined within the shop, and to the transactions of buying and selling, and cannot but be galling and hurtful to the feelings of those who are conscious that they do not deserve to be so treated.

An idea is entertained by very many that drapers are a class of men who, in respect to business, are entirely under the guidance of selfishness, and who will stop at nothing in order to effect a sale. Falsehood is attributed to them as their hourly practice; and dishonesty and roguery looked upon as necessary qualifications for their trade. It is no uncommon thing for them to be told plainly 'that they need say nothing in their own favour, for that, if they were not rogues, they would not be fit for their profession.' All do not go this length in words, but show, by their conduct, that they hold the same opinions.

How provoking is it for a young man, after conscientiously recommending a piece of goods, to be told, 'Who is to believe what you say? It is of course your interest to praise the article.' What reason is there for this sneering, cruel expression? Is it only the offscourings of society who constitute the majority of drapers in our country? Are their assistants taken from our prisons, or the haunts of vice, that they are thus looked upon and treated as common tricksters? That cases of deception and 'in-taking' have been practised by shopmen on customers, cannot be denied; but they are very rare in the present day; and when such cases have occurred, if properly examined into, it will be found that in most of them the customers have had themselves to blame, and, by their own conduct, rendered it necessary on the part of the shopman, if he wished to sell to them, to practise a deceit, and take them in. A case of this description went the round of the newspapers some time ago. A person wished to buy a silk dress, and after being shown several pieces, at length fixed on one, for which, however, she would only give a certain price, and that considerably lower than the one demanded. As it would appear, there had been no abatement allowed to be made in the house, so the offer could not be taken. The customer was just going away, when the salesman rapidly put aside the piece of silk in question, and replaced it by another of a lower price than that for which she was offering, and cried to her, as she was going out at the door, 'Come away, ma'am, you may have it.' The dress was cut off, the full price paid, and the customer highly pleased at having got it all her own way. Now, cases similar to this sometimes happen; but was not the customer primarily to blame in laying temptation before the salesman? Treat young men in such a way as will show that you deem them worthy of confidence, and they will strive to act so as to merit it. But if you treat them as rogues, be not surprised if they act towards you as such.

That drapers are a class of men whose conduct should be the very opposite of what is so generally attributed to them, will be at once apparent, when we consider that their success in trade depends upon their so acting as to

gain the confidence and good-will of the public. They have a character to earn and sustain; it is for their interest to try and gather around them a class of steady and regular customers, who are made to find it agreeable and profitable to make their purchases in the same shop. And how is this to be accomplished? Is it by recommending bad articles?—by stating what is not the truth?—by taking advantage of the ignorant, and dealing unfairly? Surely not. The very opposite must be the case. Thus it is evident that, in the absence of all principle, regard for his own interests will serve to make a draper act so as to merit confidence: for where is the individual so foolish as, for the sake of the few shillings, or perhaps pence, to run the risk of losing years of that person's dealings, as he would assuredly do when his conduct came to be discovered?

It is not uncommon for a shopkeeper to find that his word in matters of business is held as nothing by those who, in other social relations, show that they regard him as a person who may be relied on. This may be primarily owing to its being understood that there are ways of speaking and acting in business which are considered as allowable, though they would be condemned in common affairs. We would remark, however, that to find one's honesty in business matters systematically doubted, must operate grievously in discouraging the desire of acting fairly in other respects. The vexation of spirit which the public want of faith excites in drapers and their assistants, must be felt in order to be properly known. Let any honourable person put himself in their place, and think how he would like to see everything he said listened to with obvious marks of incredulity, and this through a whole day, and from one day to another, and some faint conception of their sufferings may be formed. It is submitted that men thus continually liable to being lowered in their own esteem must be apt, sooner or later, to justify the suspicions with which they are regarded.

Another evil to which this class of the community, especially assistants, are exposed, is to be found in the practice of those who go 'a-shopping' without the intention of buying. This description of persons are of two classes; first, those who visit drapers' shops without any intention of purchasing, but probably for the sake of the killing time, or seeing what are the fashions of the day. This class is by far the smallest of the two, and productive of the least amount of evil, as they honestly avow their intentions of not purchasing, but merely looking at the goods; and therefore no disappointment is experienced when they do not buy. It is the second and more numerous class who give rise to the evil now under consideration; namely, those who do indeed intend purchasing, but not until they have first visited a number of shops. Such persons enter the shop they have resolved to visit first with the full determination that, although they should see articles quite suited to their mind, not to purchase them till they first see what other shops have got. Some may be startled at this statement, and inclined to doubt its veracity; but it is quite true that such persons as those above-described are not rare, nor do they seek to make any secret of their conduct. Should these observations be read by any of this class, they will know that this description is a true one.

Another, and the last evil we would mention, is to be found in a habit which many have of stating the price of an article to be lower than they really paid for it. The reason for this conduct is a desire to be thought to have made good bargains, and the foolish wish of having those bargains envied. Many are heard to say, 'Some people get things unusually cheap; I can never see any of them when I come to buy.' No; and why? Because the 'some people' you allude to never bought the articles at the prices they stated, nor near to them. The evils of this practice consist in the false view it gives of the value of articles, and the consequent difficulty there is in obtaining them. An individual who has seen an article said to be purchased for a certain amount, and anxious

to obtain the same, cannot be blamed, when going to a shop to get it, and finding it to be charged considerably higher, if she should refuse to take it, and go away with the impression that the merchant wished to take her in. Here the vain desire for a little envy has led to the telling of a falsehood, has deprived the draper of a good customer, and has perhaps ruined his reputation in that customer's estimation, and in the circle in which she moves. Some, again, who are guilty of this practice, are actuated by a desire to gain not praise, but money by it. These generally work by means of another. They ask a person to bring them home, from a certain shop, a quantity of the same goods they themselves purchased a few days previous at a certain price; taking care, however, that the price mentioned be a little less than what was paid. They seem to reason in this way—'The merchant will perhaps forget what I paid; or he will not like to refuse the person I have employed; she is a good customer. Or he will not disappoint me for such a trifle: in either way, I will gain my end.' And often they do so; but the more the pity. Success only encourages future attacks; and the proper way of getting rid of this annoyance is by at once refusing to yield to it.

Such are the evils to which drapers and their assistants are exposed from the present system of doing business, and which tend materially to harass and annoy them in discharging the duties of their calling. Many of these evils are generally little known, except by those who suffer from them, and consequently their sources remain unheeded. It is to be hoped, however, that some good will be done by thus bringing the subject before the public. Should any such benefit result, even in the humblest and most partial degree, the writer of these remarks will have attained the object he had in view.

A DRAPER'S ASSISTANT.

WORKING MEN'S EVENINGS—THE HAMPSTEAD READING-ROOMS.

THE devil is best met by *supersedens*. That is to say, less good is attainable by direct condemnation of his allurements, than by competing against him with allurements of an equally powerful, though innocent kind. For example, it is of little use to convince working men that the public-house is a vulgar and debasing place in which to spend the evening, unless you show them another place where the time may be spent as agreeably, and with benefit instead of damage. For this reason we are always pleased to hear of any efforts, on however humble a scale, to afford harmless amusement and recreation, not to speak of instruction, to the working-classes. And where we think the efforts such as may be easily repeated elsewhere, we are glad to say what we can in their favour.

It was under such feelings that we adverted, upwards of a twelvemonth ago, to a little establishment which had been set up, under somewhat peculiar regulations, at Hampstead. We now learn, from a report before us, that the *Hampstead Reading-Rooms* continue to flourish, though with some changes on the original plan. The furnishing of coffee to the members has been given up, as seen to be not required, and classes for instruction have been introduced instead. There are now between fifty and sixty members, chiefly working gardeners, young journeymen artisans, and the sons of the village tradesmen, whose weekly payments of twopence each, with a small sum raised by subscription, appear to be sufficient to defray the expenses. These are for rent, fire, and lights, books, newspapers, and periodical publications—the classes being taught gratuitously. Two rooms, front and back—open from six till ten every evening, except Sundays—form this little temple of dawning intelligence and rational amusement. In the front room are placed the *Times* and *St James's Chronicle* (which a neighbouring gentleman furnishes gratuitously), the *Illustrated London News*, the *Gardeners' Chronicle*, *Punch*, and *Chambers's Journal and Miscellany*; and it

is not unworthy of remark, that the simply literary publications are the most sought after. Here also are thirty volumes of books, obtained from a public library at the cost of a small subscription, and of course changed at proper intervals. In the back room are the classes—senior and junior—for instruction in writing, grammar, and composition, Latin, and drawing. The three first are taught together, by setting the pupils to write down the substance of some tale, or other matter, which is read aloud to them, and then going over and correcting their productions. 'By this means,' says a correspondent, 'individuals who, a year ago, would have been unable, had they attempted it, to express themselves intelligibly in writing, have become competent to write a very fair and creditable letter.' Drawing is learnt in an equally practical manner, by copying busts; while the principles of perspective are not neglected. 'It is not a little remarkable,' pursues our correspondent, 'that the Latin class should be one of the two which are best attended; and the fact suggests that working men are capable of higher mental enjoyments than is usually supposed. Some of the junior classes are conducted by a few of the more advanced members, who are desirous of extending to others the benefit they have received and learnt to value for themselves.'

Altogether, the Hampstead Reading-Rooms seem to be serving their professed object most satisfactorily. If there is anything left to be lamented, it is, that the benefits are, after all, limited to a class or grade. There are in Hampstead hundreds of *sand boys*, *donkey boys*, and other youths of similar occupations, who equally require an evening refuge for hurtless entertainment and instruction, but who could not properly be taken into this institution. Let us express our hope that some equally appropriate harbourage will be found for this class of persons; as also that institutions of the kind which we have described may speedily extend into districts where they are as yet unknown.

PECULIAR MARRIAGE-CUSTOM IN WALES.

VERY little is known by the public generally of the manners and customs of the Welsh—among the lower orders of whom there still lingers much of that brotherhood which characterised our ancestors several centuries ago. One of their most curious practices is that of marriage 'biddings,' which is invariably followed in the agricultural districts; and which, however odd it may appear to us, is not without its advantages.

As soon as the wedding-day is fixed, the contracting parties print and distribute small hand-bills, of which the following is a specimen, dated so recently as the 24th of January 1846:—

'As we intend entering the matrimonial state, we are encouraged by our friends and relations to make a bidding on the occasion, which will be held on Thursday, February the 12th, at the house called Berth-lwyd, parish of Loughor, when and where the favour of your good and agreeable company is humbly solicited; and whatever donation you may be pleased to bestow on us then, will be thankfully received, and cheerfully repaid whenever called for on a similar occasion, by your most obedient servants,

GRIFFITH HOWELL,
MARY MORGAN.

'The young man's mother, Sarah Howell, desires that all debts of the above nature due to her be paid on the above day; the young woman's father and mother, William and Martha Morgan, desire that all debts of the above nature due to them be paid on the above day.'

The number of persons who may assemble on such occasions varies according to the character and connexion of the parties interested. Both issue billets to their acquaintances; and thus there are frequently congregated as many as one hundred, or one hundred and eighty individuals, of both sexes and all ages. Should the bride and bridegroom live some distance apart, their respective retinues set out early in the morning, headed by a fiddler, whose native music enlivens the journey. They generally contrive to make a half-way meeting, where both parties amalgamate, and proceed directly to church. On the way thither, it is cus-

tomary, as in Scotland, for some of the neighbouring lads to hide behind a tree or hedge, and suddenly fire a salute, much to the consternation of the females in the joyous procession.

After the ceremony is over, the whole assemblage repair to the house of the bridegroom's father, to partake of some refreshment (for which each pays his or her quota), and to deposit their donations. The amount collected varies according to the circumstances of the individuals, averaging from L.30 to L.100; in some instances it has reached L.150. The sum thus gained affords to the 'young beginners' considerable assistance, enabling them to commence life free and unembarrassed by pecuniary difficulties. As will be seen by the printed invitation, the individuals thus assisted hold themselves responsible, in point of honour, for the repayment of the various sums contributed, when those who advance them are about to take a similar step. Should those who give the donations not require repayment on their own account, they have the power of demanding them in favour of any of their children. In almost every case there are a number of bachelor and maiden contributors; and thus the newly-wedded couple are on the whole gainers, while the repayments also fall due at distant and scattered periods.

As at the old Scotch 'penny-weddings,' the proceedings are wound up with a dance in the barn, or other convenient apartment, where, with music, dancing, and drinking, the mirth soon grows loud and furious; fortunate if it terminates as harmlessly as it began.

DEFECTIVE HOUSE DRAINAGE.

A recent number of the *Lancet*, in an obituary notice of the late Dr James Johnson, the editor of the Medical and Chirurgical Review, gives the following account of his death:—'At the age of sixty-seven he still carried his years bravely; his hair was scarcely bleached by so many winters—it had grown a little, and but a little, sparse upon the crown; his frame was still erect, his step firm, and not a tooth was missing from its appointed place. He had long been partial to Brighton, and the railway offered him facilities of which he determined to avail himself. He resolved to remain there for a couple of months, coming up to town three days in the week, to see his patients. Unfortunately, Brighton was so full, that he found it impossible to procure a house or apartments on West Cliff, and was compelled to repair to East Cliff, the lower portion of the town. Here the drains are frequently deranged, and it happened that they had been so at the house he selected, immediately before his visit to it. The residents and visitors had all been seized with diarrhoea, and this attacked himself, and those attending him, almost on the instant that he entered it. His intention to remain at Brighton three days in the week was not acted on. Devoured by ennui, he turned with satiety from the groups on the Parade, or the boats on the beach, and, after one attempt, he fled to the express train, and came to and returned from London daily. The excitement and exertion were too great. On the 4th October, returning by the train to Brighton, he was seized in it with a rigor. On arriving at his lodgings, he exclaimed to his wife that, unless he could procure a free perspiration, this attack would be his death. That night he was delirious. The diarrhoea, which had never ceased, became aggravated; dysentery—the low fever of the aged and exhausted—was established on it; and, worn out by purging, tormina, tenesmus, hiccup, he expired on the 10th, surrounded by his family, and sensible nearly to the last.'

HOW TO BREAK OFF A BAD HABIT

The late Mr London, the celebrated writer on gardening, &c. during the time he was suffering so severely from the pain in his arm, found no ease but from taking laudanum; and he became at last so habituated to the use of this noxious potion, that he took a wine-glassful every eight hours. After the amputation of his arm, however, he wished to leave off taking it, as he was aware of its injurious effects upon his general health; and he contrived to cure himself by putting a wine-glassful of water into his quart bottle of laudanum every time he took out a wine-glassful of the potion, so that the mixture became gradually weaker every day, till at last it was little more than water; and he found that he had cured himself of this dangerous habit without experiencing any inconvenience.

LOVELY SPRING.

IN ANSWER TO THE POEM ENTITLED 'HATEFUL SPRING!'

THOU say'st that spring is hateful, because her blossoms bright
Hide the treasure of thy selfish heart from thine adoring sight;
But what is she to all the burst, and blush, and bloom of spring?
How dark the soul, at such a time, that thinks of murmuring!

Thy love has eyes of dewy blue, but spring's young glowing sky
Has a charm that thou canst never find in earthly maiden's eye;
Bright are her lips, but spring's exquisite fairy buds eclipse
The beauty, and the whispered sweet, of thy beloved's lips.

She hath a graceful form thou say'st: go, mark the bow of spring
Sweeping the gloomy arch of heaven—a grand and glorious thing!
And tell me if that rainbow bright, the banner of the storm,
Hath not as perfect symmetry as thy fair idol's form?

Her brow is white; the snowdrop's head is whiter, purer far:
Her voice is soft: but full as soft the linnet's love-songs are.
Dark, selfish spirit! walk abroad on the young bridal earth,
And then call hateful, if thou canst, this glorious time of mirth.

All things look up to Heaven, and smile: the heart should most
Arise,

And bless the love which sends us down an earthly paradise.
The flowers come forth, like voices sent from some sweet land of
Love,

And breathe of some more glorious world, like the returning dove.

They come and bless the lowly cot, they crowd the princely bower;
The peasant has her wrath of spring, the queen her favourite
flower:

They, sympathising dear ones! come, their tearful heads to wave
Over the dust of those we love, the low and lonely grave.

Ah spring—kind spring! she ne'er forgets the tear-bedewed tomb!
No; she scatters there her youngest buds, and bids them softly
bloom:

She clothes with leaves the lattice of thy dear one's hallowed bower,
To teach thee there are lovely things besides that worshipped flower.

Go forth, and watch the glorious spring—the love, the bride of
earth!

Spring—blessed spring! so full of heart, and harmony, and mirth!
Oh, I would have all hearts rejoice, all tongues exulting sing,
'O God, we bless thy tireless love, for the bright and beaming
spring!'

We know the human bosom hath a world of love to pour
At the feet of some fair object it delighteth to adore;
That world of love should all be His who sends His angel spring,
And, next to Him, to all things bright and beautiful should cling.

Give me the great, grand heart, as large as it was made to be,
That takes in God, and heaven, and earth, like a deep and glorious
sea;

That sees the stamp of Beauty broad and wide on everything,
And loves that beauty everywhere—and dearly loves the spring.

Why dost thou narrow up thy soul to one thing God has made?
Why should one star of loveliness His boundless sunshine shade?
Idolater! go, mark the flowers, and hear the bright birds sing,
And bless the opened hand of love for the gay and glorious spring!

* See No. 110 (page 96 of present volume).

EDITORIAL NOTES.

A correspondent, referring to a late paper on the works of Ger-vase Markham ('The English Housewife in 1645,' published in No. 96, p. 313, of 4th volume of the Journal, new series), where we had remarked *Aggys* as described among other English dishes of the seventeenth century, directs our attention to the fact, that this peculiar preparation is alluded to in an English book of much older date, namely, Lydgate's *Storie of Thebes*. Warton represents Lydgate as at his highest eminence as a poet about the year 1430. In this *Storie*, a host at Canterbury, inviting his guest to supper, tells him he will have, among other dishes, 'a round hagin.' It is curious thus to ascertain that England, in an earlier and less dainty state of her cuisine, did not repudiate the homely, yet relishable fare which has since been left to the sole enjoyment of us northern barbarians, amongst even whom it is now nearly extinct. The same correspondent suggests that *Aggys*'s head may have been a Roman dish, as in Juvenal (book I., satire 3) the following lines occur:—

Quis tecum scitile porrum

Sutor et elixi vervecis labra comedit.

With reference to the biographic sketch of Theodore Hook, in No. 110, we are informed that that unfortunate wit, besides the late Dean of Worcester, had a second brother, now living, the result of a third marriage of his father.

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